

THE MESSENGER



OF OUR LADY OF AFRICA

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CONGREGATION OF THE MISSIONARY SISTERS OF OUR LADY OF AFRICA (White Sisters)

ORIGIN AND AIM: The Congregation of the Missionary Sisters of Our Lady of Africa was founded in 1869 by Cardinal Lavigerie, to rescue, moralize and regenerate the pagan and Mohammedan woman, and through her attain the family and society. Exclusively vowed to the Apostolate in Africa, the Sisters devote their lives to the natives in every work of mercy and charity . . . Catechetical, Medical, Educational.

GOVERNMENT AND APPROBATION:

The Congregation is governed by a Superior General who depends directly on the Holy See. The Constitutions were definitely approved by decree the 14th of December 1909 and promulgated on the 3rd of January 1910.

SPIRIT: The Spirit of the Congregation is one of obedience, humility, simplicity, and zeal; and the life of the Sisters one of poverty, mortification and labor.

* * * *

The Congregation numbers over 1,500 Professed Sisters who are devoting their lives to the Natives in 120 Missions, that spread out through—

North Africa: Algeria. Tunisia. Atlas Mountains, Sahara.

West Africa: The Gold Coast, French West Africa.

East Africa: Kenya, Nyassaland, Tanganyika, Uganda, Rhodesia, Belgian Congo, Rwanda, Urundi.

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OUR AMERICAN HOME IS AT:
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SPIRITUAL ADVANTAGES

Three Masses are said monthly for the living and deceased benefactors of the Congregation of the Missionary Sisters of Our Lady of Africa. Moreover, they share in the prayers and apostolic labors of over fifteen hundred White Sisters, who are working in the African Missions; and in the prayers and acts of self denial that the Natives, so willingly, offer up daily for their benefactors.

TO AVOID THE MISSIONS UNNECESSARY EXPENSE,

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THE MISSIONS MARCH ON

Musoma, Tanganyika.
18th Sept., 1947

I arrived here in the beginning of August after a very pleasant trip on the African Crescent. During the last four or five weeks I have been very busy visiting the different mission stations; everywhere I have found the work progressing very well indeed; the Maryknoll Fathers are doing very well, they have made remarkable progress in learning the native languages, they are really very good and zealous missionaries; truly we could wish for a couple of hundred more American missionaries in the White Fathers Society; Everywhere also I have been receiving delegations of natives from all over the country begging for missionaries to be sent out to them to instruct them in our holy religion; pray the Lord will send more workers into His vineyard; the harvest seems to be ripe indeed.

Yours very sincerely in

✠ J. J. M. Blomjous, W.F.

Vicar Apostolic of Musoma Maswa

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The Holy Father Knights the King of Rwanda

By decree of January 25th, 1947, His Holiness Pope Pius XII created Knight Commander of the Order of St. Gregory the Great, His Majesty Charles Leon Pierre Mutara III Rudahigwa, King of Rwanda, in Central Africa. The honor is bestowed on His Majesty who, by his royal example, has pointed out to his subjects the way to the true Faith, even from the beginning of his reign. In 1943 having surmounted all obstacles and being duly instructed in the Holy Catholic Faith he and the Queen Mother were baptised by His Excellency the late Most Reverend Leon Class, W.F., and thus the whole royal family was united in the one True Faith. In 1946 His Majesty consecrated the kingdom of Rwanda to Christ the King on His solemn feast. All these have merited for His Christian Majesty the distinction "bestowed on souls who have well merited for their fidelity to Holy Mother the Church and the Holy Father, Christ's Vicar on Earth." Long live His Majesty Charles Leon Pierre Mutara III Rudahigwa, King of Rwanda!

Thus has God blessed the labors of the White Fathers and White Sisters in Central Africa and realized the earnest wish and desire of their Venerable Founder Cardinal Lavigerie,—a Catholic Kingdom in Central Africa.

Ntakataka, Nyasaland
May 16th, 1947.

Here in Ntakataka we have a day school and a dispensary. We prepare children, boys and girls for first Communion and old people, men and women to receive Baptism. In our school this year we have two hundred and twenty-five children, girls and boys only. They are very regular at school, we have what we call a Central School up to Standard III, then the girls must go to Bembeke to the Normal School. Nyasaland being an English Protectorate, our schools follow the English curriculum. Our native girls are intelligent. As Nyasaland possesses one of Central Africa's great lakes, and Ntakataka is only about fifteen minutes' walk from the lake, the people here have the reputation of being livelier than elsewhere, and this makes the enforcement of discipline a little more difficult in school, but with pounds of patience results are obtained. Africans are not brought up as we were; they are their own master and do their own will. If the boy or girl wants to go to school, very well, if not—very well also. They have a great facility for languages and English is started in Standard I. The native language here in Nyasaland is Cinyanja but they have other dialects too, especially in the north. Two White Sisters are helped in school by six native teachers; five of them have the Vernacular Grade Certificates and one also has the English Certificate, all obtained at the Normal School of Bembeke.

Every day, many women come with their babies to the dispensary. Ntakataka has not what can be called a good climate; it is very hot and damp and mosquitoes are plentiful. Mortality is quite high here especially with small children. Climate and sanitary conditions in which they too often live contribute not a little to the ill-health of the people. Dysentery, malaria, fever, colds, pneumonia are very frequent.

The population is generally sympathetic; nevertheless we can find a few chiefs who don't want a Catholic school in their villages.

There are four other missions where the Sisters are working in Nyasaland.

MUA MISSION: six Sisters; a day-school, a maternity hospital, a leper-settlement and another hospital, catechism, etc.

BEMBEKE MISSION: five Sisters, a day-school,

(Please turn the page)

three hundred pupils; a boarding school, one hundred eighty; normal school with fifty-five graduates; dispensary novitiate of Native Sisters, catechism, etc.

LIKUNI MISSION: seven Sisters; a hospital, maternity, dispensary, a day-school, a boarding school, etc.

KASINA MISSION: three Sisters; they arrived there two weeks ago to establish a maternity dispensary and school.

On September 21st at Mua, His Excellency, the Most Reverend O. Julien, our Bishop conferred Holy Orders on three new African Priests. According to the wish of the Holy Father, our own mission of Ntakataka is now turned over to the Native Clergy, the White Fathers will depart shortly for new mission land . . . We shall remain here as in the past, happy to assist these worthy Priests in their autonomous beginnings. It is the first mission to be entirely confided to the Native Clergy, up until now they had labored here and there in the parishes confided to the White Fathers.

Sister M. Claudine

Katana, Kivu.

The mission works here are developing at a steady rapid pace especially the Congregation of Native Sisters. This year thirty-five candidates have entered from all over, even from mission stations where Sisters have never yet been seen. This young community for Native Sisters was established in 1932 and now counts a personnel of twenty-one profess, ten novices, six postulants and forty-nine aspirants.

Our school has an average enrollment of six hundred girls. At the baby welfare center, Sister had an

average attendance of five hundred and six for the month. Some two hundred sick come to the dispensary daily.

Sister M. Edmee.

Touggourt, Sahara.

"Touggourt is an enchanting country, where everyone may live contentedly" . . . says a song and I vouch for the fact after months' experience in the Desert. "Come and see!"

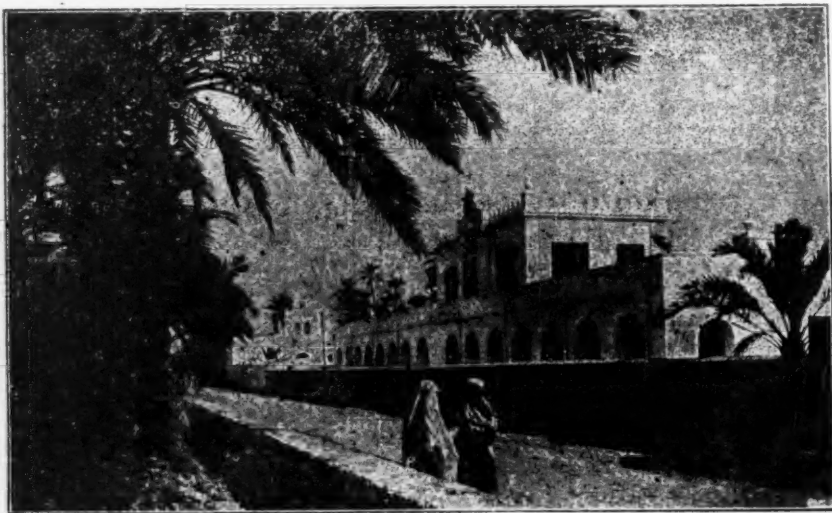
The sun is becoming very warm; vacations, for school and workroom, will begin in a month's time. The children are free to come and work during vacation and many come faithfully. As a rule they love school . . . the trouble is that their school days are very limited. At eight or nine, they start domestic science and must leave here definitely after a three years' course. Already at that age marriage is pending and they are not allowed to go out any longer.

Sr. M. Annette.

El Aïfroun, Algeria.

Here it is Hospital life in full swing, a great number of patients, plenty of work to ward off any approach of loneliness . . . and variety enough to prevent monotony. I hope with the help of God that some lasting good is accomplished for the salvation of souls. Occasions are plentiful in these surroundings. Please pray that we may fulfill our task worthily for God's greater glory.

Mother Adele-Joseph.



Lavigerie Hospital Biskra, at the Gateway to the Sahara.

TANGANYIKA TERRITORY, THE IDEA OF THE EXISTENCE OF GOD SUPREME BEING, AMONGST THE WAFIPA TRIBE

(To our American Soldiers of the 60th Machine Record Unit, who were so kind to our Sisters, when stationed near Birkadem, Algiers during the months of 1943.

Sister M. Xaverine.)

HAVING NOTICED the absence of cultus toward God the Supreme Being, and observed numerous instances of religious rites performed to the manes of their ancestors and the spirits of nature, the pioneer explorers of these regions declared that no notion of a Unique Divinity could be traced among the tribes of Ufipa. However such is not the well founded opinion of the missionaries who live in close contact with the Natives, speak their language and little by little have gained the confidence and respect of these tribesmen. The Wafipa definitely believe in a unique God, powerful and good, His renowned goodness dispensing them from worship.

"Leza (God) does not like blood," they say, so there is no use for sacrifice.

"Leza never wishes anyone ill," they add, so there is no purpose in praying to Him.

"Leza" is the name they have bestowed on the Supreme Being. It is a name full of meaning which is translated: "One who cares for his children." This expression is reserved to the loving care of a mother for her children. It is a strong word expressing the maternal providence of God toward His creatures.

At the mission of Mwazie in the high plateaus of Ufipa, in 1911-12, a group of catechumens sons of

smelter-smiths plead for Baptism. Father Superior at the mission hesitates. The smiths have a reputation of being fanatically pagan; their corporation is closed to the profanes; during the working season they isolate themselves in the forest and allow no witnesses to approach, surrounding their undertakings with superstitions, offerings and sacrifices.

The Missionary answers: "I will gladly admit you but first you must inform me exactly of all the practices accompanying the extraction of the ores, the work at the blast furnaces, at the crucible of amalgamation, at the forge, that I may tell you what you may retain and what must be given up to act as true Christians.

The young men hesitate in their turn: "The secret . . . ? Our parents . . . ? Ensuing vengeance . . . ?"

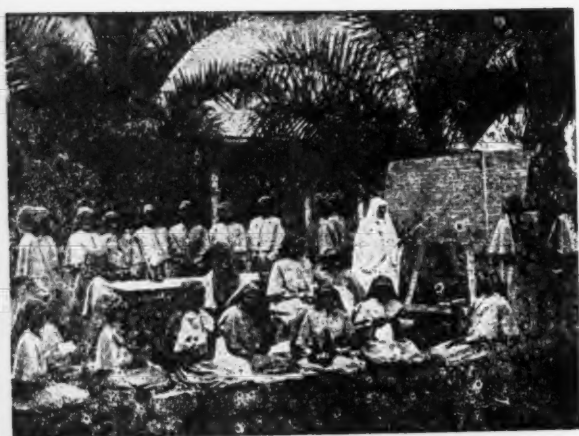
A year elapsed before they decided to speak. But then to the Missionary's great surprise and joy he discovered in the midst of all the accompanying pagan practices three invocations addressed to the one God, and a sacrifice to the Creator.

To understand the invocations and sacrifices one must be adept to the mentality of the smelters. They imagine the transformation of the minerals into iron to be above human power, to be a creative act. The chief smelter is convinced of this. Before he undertakes his work he calls on the creative power of "leza": "Mienga wana untule" (You my Creator

(Please turn to page 56)



Wafipa Natives participating in Corpus Christi Procession.



The Banabikira prepare for a new school term.

THE DAUGHTERS OF MARY (Banabikira) is a congregation of native religious which had its beginning in Uganda in 1907. The establishment of the order resulted from the real need of the missionaries to have assistance in their work. The Sisters teach, nurse, look after the children providing food and shelter for them, take care of the altar linens, make altar breads, and do all the other various tasks that must be done if mission work is to go on smoothly and effectively.

The First Sisters

The first postulants served a long and arduous period doing the many odd jobs that are common to everyday mission life. Though the greatest part of their time was spent in spiritual exercises, they were also taught needlework, mending, simple nursing, how to teach catechism, anything, in fact, that might tend to ameliorate the living conditions of the natives, who, seeing them, would to a certain extent follow their example. In addition they learned reading, writing and arithmetic for in those days schooling among the natives was almost unknown.

The religious life was, and still is, a great and often a difficult step for the happy carefree native to take. It is hard for them to exchange their freedom for a regulated life of work and prayer. It may be supposed that all the sisters come from devout Catholic homes. This is not so. Some of them are from Pagan and also Moslem households, and often in time they succeed in converting their family and many of the relatives.

The Daughters

Their Religious Life

They have the same religious exercises as the White Sisters, rise in the morning and retire at the same hours as they. Their convents are very poor and contain only the very necessary. The food is essentially the same as that which they would have at home but in some districts, where cultivation is impossible and prices are high, the diet is meager. Their simple habit is blue; they do not wear shoes. They keep, as far as is possible, to the native way of living. They sleep on mattresses filled with grass or corn husks. Their pillow, if any, is the same.

Each year a group is called back to the Motherhouse for a second novitiate in preparation for their perpetual vows. It lasts a year during which they have special conferences from the Chaplain of the novitiate as well as from Mother Mechtilde who helps them in the difficulties they encounter in everyday life.

Ordinarily the first novitiate lasts eighteen months and is preceded by a six months' postulate. This may seem to be a short time but not when you take into consideration the years most of them spend in a mission post or at school in Bwanda. After the first vows the sisters renew them annually for four years. At the end of that time, if considered worthy, they take their vows for three years renewing them until they attain their perpetual vows which is usually at the end of eighteen to twenty years of religious life.

Religious Government

In 1925 the first Bannabikira pronounced their perpetual vows and at that time they were declared a self-governing congregation with a Superior General and four duly elected councillors. Their first Superior General, Sister Ursula, filled the post until 1943 receiving special permission from Rome, for the last sexennant. In 1943 a new Superior General was elected and the Assistant Mistress of Novices became the Assistant General. The great loss to the Novitiate became a gain to the whole order.

Mother Mechtilde, W.S., remains the Mistress of Novices and is the guiding hand in the Congregation's decisions though officially it is self-governing. It is no small task to organize four hundred

rs of Mary in Uganda

by Sr. M. Bride, W.S.

members and to direct the new foundations, to build a Sanatorium and to re-organize certain works to fit in with a new school system. The natives need to be helped and guided by someone who understands them and their needs. They asked that Mother Mechtilde be left with them and their wish was acceded to.

Their Work

The Sisters are busy from morning to night. Those who do not teach spend a great part of their time cultivating in the fields often staying there until eleven o'clock in spite of the hot sun, whereas the native women are usually back home by ten.

Those who teach, of course, need all their time. Besides teaching they must provide and cook for all the children, make uniforms for them, keep the school grounds in order, and this in itself is no small job. Weeds spring up over night. In the rainy season all is mud and at other times water is at a premium. An afternoon is sacrificed occasionally to fetch firewood and in the dry season a trip or two must be made every day to the well or river. Each evening an hour or two is spent in cultivation. Being in charge of a school is, you can see, no light task. She has to fill in when a teacher is ill or late returning from a vacation, and it is queer how fevers always seem to break out three days before the teachers are due back at school. It is up to the sister in charge to see that the roll has been called, the grades duly marked and the schedules strictly adhered to, even on rainy days. The sister has to be a jack of all trades.

In the lower grades there is a daily health inspection, even if it means removing jiggers from two hundred toes. A jigger, for those who do not know, is a small sand flea which burrows under the skin of the feet, especially in wet weather. Some say the Indians brought them to the country and others that porters from the Congo are responsible but, be that as it may, there were no jiggers in Bwanda forty-seven years ago when Mother came to this country, or for some years afterward. Now they are numbered by the millions. Fortunately the Africans have exceptionally good eyesight. More than one White

Sister has had to have recourse to them to help her, or rather, the jigger out.

For some years the theory was held that Africans do not need supervision and many non-Catholic schools put it into practice. Much to their regret they found that all theories do not work. In our schools there is supervision even in the dormitories. Two Banabikira sleep in the dormitory with cubicles partitioned off of course, they see that lights are out on time and prevent any undue disturbances at night. If a child becomes ill during the night, it is the sister in charge who cares for it.

The Sick

There is a sanatorium for the sick Banabikira and it is usually full. It will need to be enlarged when funds permit. Some of the sisters are permanent invalids but are still able to be up and do odd jobs here and there. One of the sisters had cancer and an operation proved unsuccessful. Her left arm was swollen to four times its normal size and was extremely painful, yet she was always cheerful. I asked her why. She answered,

"I offer it all for the native priests, that God may send us very holy ones."

The oldest Bannabikira looks ninety though no one really knows her age. She

(Continued on the following page)



Some Sisters nurse.

still works in the fields and when told she should stay home and rest, she replied,

"No sister, not while I have two hands and the strength to lift a hoe. I am working for the Lord."

This sister has nursed hundreds of patients with smallpox and other infectious diseases at a time when remedies were few and the danger of infection was great. She has even nursed many cases of plague but has survived through all of them.

Their Hospitality

I had the occasion to accept the hospitality of the Bannabikira at Mubende in 1943. Their thoughtfulness and kindness impressed me deeply. I spent a night at their convent on my way to Toro for a two months' rest. My arrival was unexpected because of the lack of time to notify them. But what a reception I received. The welcome was hearty and sincere. Everything was spic and span and in perfect order. In less than an hour they had a wonderful meal prepared. There was milk gotten from who knows where and I only hope that the priests were not asked to give up theirs. Everyone wanted to do something to make me more comfortable. In the morning the whole community turned out to accompany me to the bus. There was more than one friendly argument among the pupils over which would have the honor of carrying my baggage. It was indeed a very pleasant visit and I shall always keep it in happy remembrance.

Dealing With the Children

Boarders anywhere are not easily managed but they seem to be especially difficult in Africa. The children here have no restraint what-so-ever, placed on them at home, so naturally, the boarding school with its rules and regulated life is most distasteful to them.

The present Assistant Mistress of Novices taught in a boarding school for many years and could manage any of them, even to the naughtiest. When asked how she did it, she replied,

"When there is a difficult child to deal with, I begin by making a Tridium to Our Lord asking Him to inspire me with what I am to say to her. Then I speak. Since I have tried this method the children always accept what I say at once."

Example of Sacrifice

One of the greatest sacrifices a girl makes on entering religious life is the breaking of the family tie. Filial attachment is very strong among the natives and the entrance of a daughter into the convent often requires an heroic sacrifice both for the girl and her parents.

The present Assistant General was one of eleven children. Nine had died in infancy. A brother became the Inspector of Schools and was well liked both by the Europeans and the natives. He was greatly respected by all the young Catholic youth and exerted a good influence over them. About eight years ago he died of blood poisoning leaving his parents broken-hearted. The mother died after a long and painful illness. The father became blind and, being a chief, he had servants but, taking advantage of his blindness, they stole what they could from the house. Yet he accepted it all very patiently and remained an exemplary Catholic keeping the strict fast in Lent and devoutly attending the missions for men given in his parish. The daughter, though suffering greatly on account of the plight of her parents, remained in the Congregation, a sacrifice which is difficult for us to fully appreciate.

The Sisters and the Natives

The sisters are even tempered and seem to know how to manage each problem as it arises. The natives have the greatest confidence in them. Being of the same race, the sisters know just how to handle them. They are well liked by the missionaries and by the native priests as is well evidenced by the demand for new foundations and for more sisters in the old ones. No mission that has them would dream of giving them up. When they return to the Motherhouse for retreat, Mother Mechtilde receives many letters begging her to send them all back and if possible to add new sisters. Would that there were more to send.

These lines tell just a few things that I have learned about the Bannabikira during the nine years I have worked with them. They have never ceased to edify me. I have a soft spot in my heart for them and I know you would too if you knew them.

Ikter Rebbi Lkheir Enkout

May God increase your wealth."

SUCH IS THE BLESSING our grateful Kabyle workers often call down upon us. These people who inhabit the Atlas Mountains in North Africa are of the Berber race. They are chiefly Mohammedans like their neighbors, the Arabs, but they are more industrious and energetic than these latter.

Sometimes people say to us, White Sisters, "Why spend your time among these Mohammedans hidden away in little groups in the mountains? Why not leave them for the Missions of Central Africa where the harvest is ripe?" To which we might reply that Rome was not built in a day and that if one day there is to be a harvest, then someone must sow the seed.

But what good can you do among such people? one may ask. The answer to that is best understood by seeing how the Kabyles come to us in ever increasing numbers and with ever growing confidence. Though the work is slow these people recognize more and more than we are their friends, that we wish to help them morally, physically and materially. They realize that what we do for them we do for the love of God and so they, too, little by little, come to realize that this God whom their religion has taught them only to fear, is truly a Friend and a Father.

The workroom where different forms of handicraft are taught—carpet weaving, basket work, embroidery, knitting, etc.—is the scene of much good work. The little girls, who attend daily, find it hard at first to have to work and to obey; they, who out of class, are allowed to run wild in the mountains like little goats. But gradually the discipline becomes less irksome and the joy of taking home a little sum of money earned by the making of some object at the workroom soon makes the necessary effort seem worthwhile. At the same time as handicraft many other things are learned, as though incidentally, . . . one must come to the workroom clean, which means washing oneself and doing one's hair every day instead of once a week or so . . . The Sisters do not allow their little pupils to quarrel, to tell lies, to steal and so on, and thus gradually certain vicious habits get uprooted and one wishes to live up to the ideal set by the Sisters. . . .

At the age of adolescence these girls, according to local custom, are no longer allowed to leave their homes. But the good work can be continued at home. We visit our former pupils and give them work to do. They look forward to our visits and proudly show us how they have been helping in their homes. Sometimes they teach their own mothers how to do the housework or the washing according to the practical hints they have gathered from their domestic science lessons.

But this period in a young Kabyle girl's life is generally short, for within a few years she is given in marriage and then she may go out as she did when a young child. So back she comes to our workroom, happy to see again the place where she used to work. Now she can take home work to do and bring it back when completed. In this way the Kabyle women, mothers of families, keep in contact with the mission and at the same time, gladly add a few shillings to their husband's meagre wages. The

husbands too, are not slow to realize the benefit their women receive from their contact with the Sisters. Sometimes a man comes to find a wife at the mission saying that he wants to marry a woman trained by the Sisters. Perhaps he will say that he has noticed among his friends that our pupils make capable wives, knowing how to care for a home and family as well as being clever enough to earn something extra by her industry. It happens too, when we are visiting these women in their homes, that the husbands say while proudly showing some object: "My wife made this, Tah'arech! (She is clever)." Thus unconsciously the Kabyles come to treat their wives with more consideration, and less as simply something little more than an animal, as is alas, too often the case in Mohammedan households.

When the Sister in charge of the women workers receives an object newly made, she has to inspect it before deciding whether it is worth buying or not. . . . Will the handle of this basket hold good if something heavy is put inside? . . . This bread basket is not quite round as the maker intended it to be. . . . But one must be slow about refusing the work done, for the proud makers soon lose their temper. On the other hand why buy goods which will not sell? . . . A refusal brings heated remarks . . . "You told me to make it like that!" "Those are the dimensions you gave me . . ." Sometimes the protests are more eloquent: "If you don't take my work I'll have nothing to eat this evening!" and probably the emaciated face of the speaker would make one think that it is very likely true—then how refuse? However, when the work is really not worthwhile the Sister refuses it and often a little aim given instead will satisfy the disappointed worker.

Of course material help for these poor people is not our chief aim, it is only an accessory. We have a far nobler ideal. As yet we have only the consolation of seeing the moral standard of the Moslem women, rising slowly but surely. Every day sees them drawing nearer to God by a better observation of His precepts. So we ask our friends to join their prayers to ours, that God may bless and make fruitful our labors in His Name.



The basket work provides the daily bread of many a poor family.

TANGANYIKA TERRITORY, THE IDEA OF THE EXISTENCE OF GOD SUPREME BEING, AMONGST THE WAFIPA TRIBE

(Concluded from page 51)

come to my aid!) Mtenge combines the idea of to create and to separate one thing from another.

Moreover the smiths are convinced that the procedure employed at the furnace and at the crucible of amalgamation were revealed by the Creator to two of their ancestors, whose names are remembered and invoked during the work. All the prescribed procedures must be strictly adhered to. The chief smelter invokes God under the title of "Light" so as not to omit any of the formalities. "Lyuuva liane" (You my Light enlighten me.)

Finally the smiths believe that certain faults may prevent the Divinity to help and thus cause failure.

Therefore when a batch is spoiled, the chief, instead of inquiring if the cause is not in the quality of the mineral or the coal, immediately looks for the cause on the religious side: "Someone came here with a sin! Who is it?"

One or the other accuses himself or is accused; he avows his fault publicly; the chief implores pardon: "Mweli wa ku Ukuli" (You the Merciful beyond the gate above, forgive us!) It is the pardon of pure and simple forgiveness without a sacrifice of expiation as is becoming only to "Leza, who does not like blood." The expression beyond the gate means beyond the gates of the firmament. It is there that Leza lives.

The smiths with their threefold invocation to God: Creator, Light (of the intellect), Merciful, have quite a true idea of Divinity, only we must frankly admit they do not perfectly realise the meaning of their formula, however when questioned they soon grasp and are surprised at their unconscious faith.

In order to draw down the blessings of the Spirits or to appease their malice, the smiths offer numerous sacrifices. There is one of a very special character though they do not suspect it clearly—their ancestors knew better!—which is offered to the Supreme Divinity.

Sacrifices to the Spirits are always boisterous ceremonies accompanied by songs, dances and all sorts of excesses which end up in the worse disorders . . . All this is devilish. The little sacrifice of the smiths is very different.

In the early stillness of the morning, the chief smelter and two children set out for the furnace alone. The youngsters, a boy and a girl, each carrying an innocent creature, a chicken and a pullet that never sang.

It is forbidden to talk along the way. At the furnace the two young sacrificers cut the necks of the two victims, and in silence shed the blood over the coal, the wood, in the interior of the furnace following the indications of the chief, who is the sole wit-



Wafipa Children - Gym Class

ness. From the lips, of the smelter, silent till now, comes forth a final invocation: "You, Who know us, rule over the fire Yourself!"

The victims are then eaten by the little sacrificers and their companions; no adult may partake of this ritual meal. The debris, bones, feathers, may not be thrown to the dogs, nor abandoned on the manure pile, but must be carefully buried or burnt. From the first to the last detail, everything here breathes purity and innocence, these exigencies surely come from another source than that of spirits, who relish in noise and orgy.

Despite their deeply rooted pagan character the smiths are of all the Natives of Ufipa those who have kept the most righteous notion of God and they are practically the only ones to call on Him in prayer and offer Him a sacrifice.

As epilogue, may we tell you that, the young men who provoked so interesting a revelation have become good Christians; several other young smiths have followed their example. They continue in their profession having discarded all that was from paganism. They are faithful to Catholic worship and never fail on Sunday to assist at the one true sacrifice of their new found faith.

From a Conference given at the Motherhouse of
the Missionary Sisters of Our Lady of Africa.
by Reverend A. Wychaert, W.F.

Change of Address

If you are a subscriber to the Messenger and are moving to a new address, please give us two weeks' notice of the address change. When sending notice please include your old and new address.

ACKNOWLEDGMENTS

RANSOMED PAGAN BABIES

Sacred Heart School, Worcester, Mass.
A Friend of the Little Flower
Mrs. Cristman
Catholic Girls' Club, Metuchen, N. J.
Miss M. Schueneman
Miss E. Fitzpatrick
Miss M. Hillenbrand
Mrs. P. Bartz

TO KEEP A SANCTUARY LAMP BURNING. for a year

Miss M. Hillebrand

PROVIDED BREAD FOR THE ORPHANS

Mrs. R. Katph
Mrs. L. Brody
Miss M. M. Santori

SUPPORTED THE LEPERS

Miss L. Nohe
Miss D. Schmitt
Mr. A. Braun

TO CLOTHE A CHILD FOR FIRST HOLY COMMUNION

Miss A. English

OBITUARY

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| Our Sisters teach in | 201 schools; grammar through |
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| nursed | 59,277 patients |
| and | 106 dispensaries |
| | 1,646,573 patients. |
| Our | 5 leper colonies |
| gave regular treatments to | 1,101 patients. |

*As we recall these facts, we are forced to exclaim: "He who
is mighty has done great things for us, and holy is His Name."
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